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Guardian Angels and other Unseen Helpers.

To my mind it is one of the most beautiful points about our Theosophical teaching that it gives back to a man all the most useful and helpful beliefs of the religions which he has outgrown. There are many who, though they feel that they cannot bring themselves to accept much that they used to take as a matter of course, nevertheless look back with a certain amount of regret to some of the prettier ideas of their mental childhood. They have come up out of the twilight into fuller light, and they are thankful for the fact, and they could not return into their former attitude if they would ; yet some of the dreams of the twilight were lovely, and the fuller light seems sometimes a little hard in comparison with its softer tints. Theosophy comes to their rescue here, and shows them that all the glory and the beauty and the poetry, glimpses of which they used dimly to catch in their twilight, exists as a living reality, and that instead of disappearing before the noonday glow, its splendour will be only the more vividly displayed thereby. But our teachings gives them back there poetry on quite a new basis —a basis of scientific fact instead of uncertain tradition. A very good example of such a belief is to be found under our title of "Guardian Angels and other Unseen Helpers." There are many graceful traditions of spiritual guardianship and angelic intervention which we should all very much like to believe if we could only see our way to accept them rationally, and I hope to-night to explain to you that to a very large extent we may do this.

The belief in such intervention is a very old one. Among the earliest Indian legends we find accounts of the occasional appearances of minor deities at critical points in human affairs ; the Greek epics are full of similar stories, and in the history of Rome itself we read how the heavenly twins, Castor and Pollux, led the armies of the infant republic at the battle of Lake Regillus. In mediæval days

St. James is recorded to have led the Spanish troops to victory, and there are many tales of angels who watched over the pious wayfarer, or interfered at the right moment to protect him from harm. "Merely a popular superstition," the superior person will say ; perhaps, but wherever we encounter a popular superstition which is widely-spread and persistent, we almost invariably find some kernel of truth behind it—distorted and exaggerated often, yet a truth still. And this is a case in point.

Most religions speak to men of guardian angels, who stand by them in times of sorrow and trouble ; and Christianity was no exception to this rule. But for its sins there came upon Christendom the blight which by an extraordinary inversion of truth was called Reformation, and in that ghastly upheavel very much was lost that for the majority of us has not even yet been regained. That terrible abuses existed, and that a reform was needed in the church I should be the last to deny ; yet surely the Reformation was very heavy judgment for the sins which had preceded it. What is called Protestantism has emptied and darkened the world for its votaries, for among many strange and gloomy falsehoods it has endeavoured to propagate the theory that nothing exists to occupy the infinity of stages between the divine and the human. It offers us the amazing conception of a constant capricious interference by the Ruler of the universe with the working of His own laws and the result of His own decrees, and this usually at the request of His creatures, who are apparently supposed to know better than He what is good for them. It would be impossible, if one could ever come to believe this, to divest one's mind of the idea that such interference might be, and indeed must be, partial and unjust. In Theosophy we have no such thought, for, as I said in a previous lecture, we hold the belief in perfect Divine justice, and therefore we recognise that there can be no intervention unless the person involved has deserved such help. Even then, it would come to him through agents, and never by direct Divine interposition. We know from our study, and many of us from our experience also, that many intermediate stages exist between the human and the Divine. The old belief in angels and

archangels is justified by the facts, for just as there are various kingdoms below humanity, so there are also kingdoms above it in evolution. We find next above us, holding much the same position with regard to us that we in turn hold to the animal kingdom, the great kingdom of the devas or angels, and above them again an evolution which has been called that of the Dhyan Chohans (though the names given to these orders matter little) and so onward and upward to the very feet of Divinity. All is one graduated life, from the Logos Himself to the very dust beneath our feet—one long ladder, of which humanity occupies only one of the steps. There are many steps below us and above us, and every one of them is occupied. It would indeed be absurd for us to suppose that we constitute the highest possible form of development —the ultimate achievement of evolution. The occasional appearance among humanity of men much further advanced shows our next stage, and furnishes us with an example to follow. Men such as the Buddha and the Christ, and many other lesser teachers, exhibit before our eyes a grand ideal towards which we may work, however far from its attainment we may find ourselves at the present moment.

If special interventions in human affairs occasionally take place, is it then to the angelic hosts that we may look as the probable agents employed in them? Perhaps sometimes, but very rarely, for these higher beings have their own work to do, connected with their place in the mighty scheme of things, and they are little likely either to notice or to interfere with us. Man is unconsciously so extraordinarily conceited that he is prone to think that all the great powers in the universe ought to be watching over him, and ready to help him whenever he suffers through his own folly or ignorance. He forgets that he is not engaged in acting as a beneficent providence to the kingdoms below him, or going out of his way to look after and help the wild animals. Sometimes he plays to them the part of the orthodox devil, and breaks into their innocent and harmless lives with torture and wanton destruction, merely to gratify his own degraded lust of cruelty, which he chooses to denominate "sport"; sometimes he holds animals in bondage, and takes a certain amount of care of them, but it is only that they may work for him—not that he may forward their evolution in the

abstract. How can he expect from those above him a type of supervision which he is so very far from giving to those below him. It may well be that the angelic kingdom goes about its own business, taking little more notice of us than we take of the sparrows in the trees. It may now and then happen that a deva becomes aware of some human sorrow or difficulty which moves his pity, and he may try to help us, just as we might try to assist an animal in distress; but certainly his wider vision would recognise the fact that at the present stage of evolution such interpositions would in the vast majority of cases be productive of infinitely more harm than good. In the far-distant past man was frequently assisted by these non-human agencies, because then there were none as yet among our infant humanity capable of taking the lead as teachers; but now that we are attaining our adolescence, we are supposed to have arrived at a stage when we can provide leaders and helpers from among our own ranks.

There is another kingdon of nature of which little is known—that of nature-spirits or fairies. Here again popular tradition has preserved a trace of the existence of an order of beings unknown to science. They have been spoken of under many names—pixies, gnomes, kobolds, brownies, sylphs, undines, good people, etc., and there are few lands in whose folk-lore they do not play a part. They are beings possessing either astral or etheric bodies, and consequently it is only rarely and under peculiar circumstances that they become visible to man. They usually avoid his neighbourhood, for they dislike his wide outburst of passion and desire, so that when they are seen it is generally in some lonely spot, and by some mountaineer or shepherd whose work takes him far from the busy haunts of the crowd. It has sometimes happened that one of these creatures has become attached to some human being, and devoted himself to his service, as will be found in stories of the Scottish Highlands; but as a rule intelligent assistance is hardly to be expected from entities of this class.

Then there are the great adepts, the Masters of Wisdom —men like ourselves, yet so much more highly evolved

that to us they seem as gods in power, in wisdom, and in compassion. Their whole life is devoted to the work of helping evolution; would they therefore be likely to intervene sometimes in human affairs? Possibly occasionally but only very rarely, because they have other and far greater work to do. The ignorant sometimes have suggested that the Adepts ought to come down into our great towns and succour the poor—the ignorant, I say, because only one who is exceedingly ignorant and incredibly presumptuous ever ventures to critcise thus the action of those so infinitely wiser and greater than himself. The sensible and modest man realises that what they do they must have good reason for doing, and that for him to blame them would be the height of stupidity and ingratitude. They have there own work, on planes far higher than we can reach; they deal directly with the souls of men, and shine upon them as sunlight upon a flower, drawing them upwards and onwards, and filling them with power and life; and that is a grander work by far than healing or caring for or feeding their bodies, good though this also may be in its place. To employ them in working on the physical plane would be a waste of force infinitely greater than it would be to set our most learned men of science to the labour of breaking stones upon the road, upon the plea that that was a physical work for the good of all, while scientific work was not immediately profitable to the poor! It is not from the Adept that physical intervention is likely to come, for he is far more usefully employed.

There are two classes from whom it does come, and in both cases they are men like ourselves, and not far removed from our own level. The first class consists of those whom we call the dead. We think of them as far away, but that is a delusion; they are very near us, and though in their new life they cannot usually see our physical bodies, they can and do see our astral vehicles, and therefore they know all our feelings and emotions. So they know when we are in trouble, and when we need help, and it sometimes happens that they are able to give it. Here, then, we have an enormous number of possible helpers, who may occasionally intervene in human affairs. Occasionally, but

not very often ; for the dead man is all the while steadily withdrawing into himself, and therefore passing rapidly out of touch with earthly things ; and the most highly developed, and therefore the most helpful of men, are percisely those who must pass away from earth most quickly. Still there are undoubted cases in which the dead have intervened in human affairs ; indeed, perhaps such cases are more numerous than we imagine, for in very many of them the work done is only the putting of a suggestion into the mind of some person still living on the physical plane, and he often remains unconscious of the source of his happy inspiration. Sometimes it is necessary for the dead man's purpose that he should show himself, and it is only then that we who are so blind are aware of his loving thought for us. Besides, he cannot always show himself at will ; there may be many times when he tries to help, but is unable to do so, and we all the time know nothing of his offer. Still there are such cases, and some of them will be found recounted in my book on ***The Other Side of Death.***

The second class among which helpers may be found consists of those who are able to function consciously upon the astral plane while still living—or perhaps we had better say, while still in the physical body, for the words "living" and "dead" are in reality ludicrously misapplied in ordinary parlance.

It is we, immeshed as we are in this physcial matter, buried in the dark and noisesome mist of earthlife, blinded by the heavy veil that shuts out from us so much of the light and the glory that are shining around us—it is surely we who are the dead ; not those who, having cast off for the time the burden of the flesh, stand amongst us radiant, rejoicing, strong, so much freer, so much more capable than we.

These who, while still in the physical world, have learnt to use their astral bodies, and in some cases their mental bodies also, are usually the pupils of the great Adepts before mentioned They cannot do the work which the master does, for their powers are not developed ; they cannot yet function freely on those lofty planes

where He can produce such magnificent results ; but they can do something at lower levels, and they are thankful to serve in whatever way He thinks best for them, and to undertake such work as is within their power. So it sometimes happens that they see some human trouble or suffering which they are able to alleviate, and they gladly try to do what they can. They are often able to help both the living and the dead, but it must always be remembered that they work under conditions. When such power and such training are given to a man, they are given to him under restrictions. He must never use them selfishly, never display them to gratify curiosity, never employ them to pry into the business of others, never give what at Spiritualistic seances are called tests—that is to say, he must never do anything which can be proved as a phenomenon on the physical plane. He might if he choose take a message to a dead man, but it would be beyond his province to bring back a reply from the dead to the living, unless it were under direct instructions from the Master. Thus the band of invisible helpers does not constitute itself into a detective office, nor into an astral information bureau, but it simply and quietly does such work as is given to it to do, or as comes in its way.

Sometimes people have thought that to give help in this way may be wrong, lest one should interfere with the working of the great law of Divine Justice. That is indeed a strange idea— to suppose that man can interfere with the Law. We all know how it often happens that we try with all our strength to help some fellow-man, yet we are unable to do any real good to him. There is clearly a case in which it is not in the man's destiny that he shall be helped, and so it is not possible to do anything for him. But we cannot know that this is so until we have tried. Even then our effort has not been lost, though it has not produced precisely the effect that we intended The attempt has still done great good to us, and we may be sure that it has also done something for him whom we tried to help though what we wished could not be achieved just as we wished it. It is quite true that none can suffer except by his own fault and that in every sorrow he is working out the result of some crime of long ago. But that is no reason for any

relaxation of our effort to help him. For anything that we know, he may just have come to the end of the necessary suffering, he may just have paid his debt, and may be just at the point where a helping hand can lift him out of the mire of depression. Why should not ours be the hand to do the good deed? We need never have the slightest fear that our puny attempts will interfere with Nature's laws or cause the least embarrassment to those who adminster them.

Let us see how a man is able to do such work and give such help as we have described, so that we may understand what are the limits of this power, and see how we ourselves may to some extent attain it. We must first think how a man leaves his body in sleep. He abandons the physical body, in order that it may have complete rest; but he himself, the soul, needs no rest, for he feels no fatigue. It is only the physical body that ever becomes tired. When we speak of mental fatigue, it is in reality a misnomer, for it is the brain and not the mind that is tired In sleep, then, the man is simply using his astral body instead of his physical, and it is only that body that is asleep, not the man himself. If we examine a sleeping savage with clairvoyant sight, indeed, we shall probably find that he is nearly as much asleep as his body—that he has very little definite consciousness in the astral vehicle which he is inhabiting. He is unable to move away from the immediate neighbourhood of the sleeping physical body, and if an attempt were made to draw him away he would awake in terror.

If we examine a more civilised man, as for example one of ourselves, we shall find a very great difference. In this case the man in his astral body is by no means unconscious, but quite actively thinking. Nevertheless, he may be taking very little more notice of his surroundings than the savage, though not at all for the same reason. The savage is incapable of seeing; the civilised man is so wrapped up in his own thought that he does not see, though he could. He has behind him immemorial custom of a long series of lives in which the astral faculties have not been used, for these faculties have been gradually growing inside a shell, something as a chicken grows inside the egg. The shell is composed of the great mass of self-centred thought in which the ordinary man is so hopelessly entombed. Whatever

may have been the thoughts chiefly engaging his mind during the past day, he usually continues them when falling asleep, and he is thus surrounded by so dense a wall of his own making that he practically knows nothing of what is going on outside. Occasionally some violent impact from without, or some strong desire of his own from within, may tear aside this curtain of mist for the moment and permit him to receive some definite impression; but even then the fog closes in again almost immediately, and he dreams on unobservantly as before.

Can he be awakened, you will say? Yes, that may happen to him in four different ways. First, in the far-distant future the slow but sure evolution of the man will undoubtedly gradually dissipate the curtain of mist. Secondly, the man himself, having learnt the facts of the case, may by steady and persistent effort clear away the mist from within, and by degrees overcome the inertia resulting from ages of inactivity. He may resolve before going to sleep to try when he leaves his body to awaken himself and see something. This is merely a hastening of the natural process, and there will be no harm in it if the man has previously developed common sense and the moral qualities. If these are defective, he may come very sadly to grief, for he runs the double danger of misusing such powers as he may acquire, and of being overwhelmed by fear in the presence of forces which he can neither understand nor control. Thirdly, it has sometimes happened that some accident, or some unlawful use of magical ceremonies, has so rent the veil that it can never wholly be closed again. In such a case the man may be left in the terrible condition so well described by Madame Blavatsky in her story of *A Bewitched Life*, or by Lord Lytton in his powerful novel *Zanoni*. Fourthly, some friend who knows the man thoroughly, and believes him capable of facing the dangers of the astral plane and doing good unselfish work there, may act upon this cloud-shell from without and gradually arouse the man to his higher possibilities. But he will never do this unless he feels absolutely sure of him, of his courage and devotion, and of his possession of the necessary qualifications for good work. If in all these ways he is judged satisfactory, he may thus be invited and enabled to join the band of helpers.

Now, as to the work such helpers can do. I have given many illustrations of this in the little book which I have written, bearing the title of *Invisible Helpers*, so I will not repeat those stories now, but rather give you a few leading ideas as to the different types of work which are most usually done. Naturally it is of varied kinds, and most of it is not in any way physical ; perhaps it may best be divided into work with the living, and work with the dead.

The giving of comfort and consolation in sorrow or sickness at once suggests itself as a comparatively easy task, and one that can constantly be performed without anyone knowing who does it. Then it often happens that persons are in some perplexity, that they go to sleep at night with some unsolved problem in their minds ; and in such a case a solution may sometimes be suggested, or they may be helped to a right decision. Not that anything may ever be done to bias or influence the mind of any person ; we must not think of the helper as a mesmerist. It would be easier than you can possibly imagine for him to influence almost any mind in any direction he wished, yet to do so would be a violation of one of the strictest rules of his work. He may present his case to the mind of the man who is in doubt ; he may state his opinion and argue in favour of it ; but he must never exercise his will-power to force the man to yield, even though he may be well aware that disaster will follow if his counsel is not accepted. But there are many earnest seekers who are really anxious tor light, and to give them as much as they are able to bear is one of the greatest pleasures of the helper. Suggestions may be made, and constantly are made to writers, preachers, poets, artists, as to the subjects they should take, or the way in which they should treat them—of course without any knowledge on the part of the recipient of the source of his inspiration. Indeed he usually thinks himself a very clever fellow to have such new and original ideas ; but that does not matter in the least, for no helper wishes to take credit for anything that he does. If he had such a feeling of self-glorification, he would be quite unfit for the position of a helper. Many and many a time has such a helper stood beside a preacher or a writer, and put

before his mind a somewhat wider or more liberal view of his subject than he had had previously; and though sometimes it is impossible to get this accepted, yet in most cases at any rate something of it comes through to the physical plane.

Often efforts are made to patch up quarrels—to effect a reconciliation between those who long have been separated by some difference of opinions or of interests. Sometimes it has been possible to warn men of some great danger which impended over their heads, and thus to avert an accident. There have been cases in which this has been done even with regard to a purely physical matter, though more generally it is against moral danger that such warnings are given. Occasionally it has been permissible to offer a solemn warning to one who was leading an immoral life, and so to help him back into the path of rectitude. If the helpers happen to know of a time of special trouble for a friend, they will endeavour to stand by him through it, and to give him strength and comfort.

In great catastrophes, too, there is often much that can be done by those whose work is unrecognised by the outer world. Sometimes it may be permitted that some one or two persons may be saved; and so it comes that in accounts of terrible wholesale destruction we hear now and then of escapes which are esteemed miraculous. But this is only when among those who are in danger there is one who is not to die in that way—one who owes to the Divine law no debt that can be paid in that fashion. In the great majority of cases all that can be done is to make some effort to impart strength and courage to face what must happen, and then afterwards to meet the souls as they arrive upon the astral plane, and welcome and assist them there.

This brings us to the consideration of what is by far the greatest and most important part of the work—the helping of the dead. Before we can understand this we must throw aside altogether the ordinary clumsy and erroneous ideas about death and the condition of the dead. They are not far away from us, they are not suddenly entirely changed, they have not become angels or demons. They are just human beings, exactly such as they were before, neither

better nor worse, and they stand close by us still, sensitive to our feelings and our thoughts even more than of yore. We must get rid ot that strange old delusion that the dead man's fate is somehow sealed, and that nothing more can now be done for him. There are absolutely, strange as it may seem, hundreds of people who really believe that while they may think of and pray for their friends while they are in physical life, the moment those friends are dead it becomes not only useless but even wicked to pray for them or think lovingly of them. It may well seem incredible that any human being can hold such an insane doctrine, yet it is assuredly a fact that there are still in this twentieth century those who are hide-bound by this strange superstition.

The truth is exactly the opposite, for it is precisely when he is dead that the man can most easily feel and profit by the good and loving thoughts and prayers of his friends. He has not then the heavy physical body to shut him away from sympathy with them ; he is living in the astral body, which is the very vehicle of emotion, and so he feels every touch of it and instantly responds to it. That is why uncontrolled grief for the dead is so wrong as well as so selfish. The dead man feels every emotion which passes through the heart of his loved ones, and if they uncomprehendingly give way to sorrow, that throws a corresponding cloud of depression over him, and makes his way harder than it need be if his friends had been better taught.

So there is much help that may be given to the dead in very many ways. First of all, many of them—indeed, most of them —need much explanation with regard to the new world in which they find themselves. Their religion ought to have told them what to expect, and how to live amid these new conditions ; but in most cases it has not done anything of the kind. The hideous falsehoods circulated so industriously with regard to hell-fire and other theological horrors do far more injury on the other side of the grave even than they do on this—and that is saying a great deal, for even on this plane they are the curse of many lives. Once more, though to a reasoning being it

may seem incredible, there really are people who do believe this grotesque and cruel absurdity. They have been taught that unless they were superhumanly good (and they generally realise that they have not been that) they were in danger of a sulphureous future ; and often there were also impossible conditions of faith attached to "salvation" which they can never be sure that they have perfectly fulfilled. So it comes that very many of them are in a condition of considerable uneasiness, and others of positive terror. They need to be soothed and comforted, for when they encounter the dreadful thought-forms which they and their kind have been making for centuries—thoughts of a personal devil and an angry and cruel deity—they are often reduced to a pitiable state of fear, which is not only exceedingly unpleasant, but very bad for their evolution ; and it often costs the helper much time and trouble to bring them into a more reasonable frame of mind.

There are men to whom this entry into a new life seems to give for the first time an opportunity to see themselves as they really are, and some of them are therefore filled with remorse. Here again the helper's services are needed to explain that what is past is past, and that the only effective repentance is the resolve to do this thing no more—that whatever the dead man may have done, he is not a lost soul, but that he must simply begin from where he finds himself, and try to live the true life for the future. Some of them cling passionately to earth, where all their thoughts and interests have been fixed, and they suffer much when they find themselves losing hold and sight of it. Others are earth-bound by the thought of crimes that they have committed, or duties that they have left undone, while others in turn are worried about the condition of those whom they have left behind. All these are cases which need explanation, and sometimes it is also necessary for the helper to take steps on the physical plane in order to carry out the wishes of the dead man, and so leave him free and untroubled to pass on to higher matters. People are inclined to look at the dark side of Spiritualism ; but we must never forget that it has done an enormous amount of good in this sort of work—in giving to the dead an

opportunity to arrange their affairs after a sudden and unexpected departure.

A man may sometimes be rescued from evil companions after death, just as he may be during life. Men are of all types, and there are those who, instead of feeling remorse about their evil deeds, endeavour as far as they can to resume or to continue them. The man who has haunted dens of vice during life not infrequently continues to do so after his loss of the physical body. Definite teaching of all sorts may be given to the dead, which will be of the greatest use to him, not only with regard to the life which he is then living, but with regard to the whole future in lives yet to come. I know how hard it is for many of you to grasp the reality of the thing, to understand how near to us the dead are, and how completely the helper can speak to them and deal with them as though they were still physical. Many people feel it to be impossible, and they ask us for proof that it is so. I do not know how you can obtain proof except by studying these matters for yourselves, by examining patiently the evidence, and, ultimately, by developing in yourselves the power to see and hear all this for yourselves. Those of us to whom all this is a matter of daily experience hardly care to argue about it. If a blind man came up to you and earnestly tried to persuade you that there was no such thing as sight, and that if you believed that you saw, you were suffering under an unfortunate hallucination, you would be polite to him, but you would not feel anxious to waste much time in arguing with him. You would say, " I do see, and daily experience shows me that I do ; another man's belief or unbelief does not affect the fact." I think the sceptic sometimes forgets that we are not proselytizing, and that if he cannot believe, no one but himself is the loser.

It is a fact, then, that much direct teaching can be given to the dead man. He will not carry over details into his next earth-life, but he will nevertheless have the knowledge stored up in his soul, so that when it is next presented to him on the physical plane, he will at once grasp it, and intuitively recognise that it is true. Another point is that of the rearrangement of the astral body by the desire-elemen-

tal ; I have no time to go into the detail of that process now, but it is one which retards the man's progress in the after-death states; and the helper can show him how to avoid its difficulties.

It is surely a happy thought that the time of much-needed repose for the body is not necessarily a period of inactivity for the true man within. I used at one time to feel that the time given to sleep was sadly wasted time ; now I understand that Nature does not so mismanage her affairs as to lose one-third of the man's life. Of course there are qualifications required for this work ; but I have given them so carefully and at length in my little book on the subject that I need only just mention them here. First, he must be one-pointed, and the work of helping others must be ever the first and highest duty for him. Secondly, he must have perfect self-control—control over his temper and his nerves. He must never allow his emotions to interfere with his work in the slightest degree ; he must be above anger, and above fear. Thirdly, he must have perfect calmness, serenity, and joyousness. Men subject to depression and worry are useless, for one great part of the work is to soothe and to calm others, and how can they do that if they are all the time in a whirl of excitement or worry themselves? Fourthly, the man must have knowledge ; he must have already learnt down here on this plane all that he can about the other, for he cannot expect that men there will waste valuable time in teaching him what he might have acquired for himself. Fifthly, he must be perfectly unselfish. He must be above the foolishness of wounded feelings, and must think not of himself but of the work that he has to do, so that he will be glad to take the humblest duty or the greatest duty without envy on the one hand or conceit on the other. Sixthly, he must have a heart filled with love—not sentimentalism, but the intense desire to serve, to become a channel for that love of God which, like the peace of God, passeth man's understanding.

You may think that this is an impossible standard ; on the contrary, it is attainable by every man. It will take time to reach it, but assuredly it will be time well spent. Do not turn away disheartened, but set to work here and now, and strive to become fit for this glorious task, and while we are

striving, do not let us wait idly, but try to undertake some little piece of work along the same lines. Every one knows some case of sorrow or distress, whether among the living or the dead does not matter; if you know such a case, take it into your mind when you lie down to sleep, and resolve as soon as you are free from this body to go to that person and endeavour to comfort him. You may not be conscious of the result, you may not remember anything of it in the morning; but be well assured that your resolve will not be fruitless, and that whether you remember what you have done or not, you will be quite sure to have done something. Some day sooner or later you will find evidence that you have been successful. Remember that as we help, we can be helped; remember that from the lowest to the highest we are bound together by one long chain of mutual service, and that although we stand on the lower steps of the ladder, it reaches up above these earthly mists to where the light of God is always shining.